The enlightened individual self too, conscious of its real nature, does not regard itself as embodied. However, let us now attend to the last word said by the Rishi, that about freedom from pleasure and pain. Before describing this state of freedom, he gives an example of unembodiedness. According to him, the air, the clouds, lightning and thunder are unembodied in the sense that they have no particular forms and no limbs like hands and feet. In winter, as they cannot have enough of the sun's rays, they remain merged in ether and cannot show their special natures. At the end of the cold season, they, helped by the solar rays manifest themselves in their own characters. This view is indeed not in accordance with modern science. We may not accept the Rishi's science but the illustration he gives is not quite inapt. As the clouds, lightning, etc., owing to the insufficiency of the solar rays, remain merged in ether, so that they cannot be distinguished from the latter, but on gaining a sufficient quantity of the sun's rays, appear in their real natures, so as long as the individual self ignorantly identifies itself with the body, it does not see its real nature. But when it sees the Supreme Light, it shines in its real nature, and in spite of living in the world, regards itself as liberated. As the Rishi says :—*st* So this self, perfectly purified, rising from this body (i.e., ceasing to identify itself with it) and endowed with the supreme light, shines in its own form. Then it

becomes the highest person (i.e., acquires the highest excellence owing to a feeling of unity with Brahman). It then moves about eating (or laughing), playing or rejoicing, in the company of women, or riding in a coach, or in association with his kinsmen. He forgets the body in which he was born (i.e., appeared). As a horse or a bullock is yoked to a car, so is this life attached to the body (i.e., the connection is temporary and not permanent).

To show that even when this connection ceases, the self's knowledge and activity continue, the Rishi distinguishes between the self and its organs :—

"Where in the ether (i.e., in the pupil of the eye) the eye has entered, there is the person of the eye, the seer. The eye is the instrument for seeing. He who thinks ' I smell this ' is the self. The nose is the instrument for smelling. He who thinks, ' I say this ' is the self, speech is the instrument for speaking. He who thinks ' I hear this ' is the self. The ear is the instrument for hearing." The five organs of knowledge and the five of action, i.e., the powers of knowing and acting are really various powers of the mind. Knowledge and action are mere forms of mental activity. So the Rishi calls mind 'the celestial eye\ Of the mind, he says: " He who knows